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THE
POWER OF FAITH.

CONSIDERED IN A
SERMON

PREACHED IN THE
Parish Church of St. ANN, BLACK-FRIARS,
On SUNDAY, MARCH 19, 1780;

For the BENEFIT of a SOCIETY instituted for the
Purpose of distributing BIBLES amongst his
MAJESTY'S FORCES by Sea and Land.

BY
WILLIAM BROMLEY CADOGAN, A.M.

Rector of St. Luke's, Chelsea, and of St. Giles's, Reading,
and Chaplain to the Right Honourable the Lord Cadogan.

*Some put their Trust in Chariots, and some in Horses, but
WE will remember the Name of the LORD our GOD.
Psal. xx. 7.*

L O N D O N :

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MDCCLXXX.

7

TO WHOM IT MAY COME

CONSIDERED IN A

MEMORIAL

PRESENTED TO THE
COMMISSIONERS OF THE LAND OFFICE
ON THE 14th MARCH 1871

BY THE
MEMBERS OF THE SOCIETY OF
FRIENDS OF THE OLD LONDON



WILLIAM BRITTON
OF ST. JAMES'S PLACE
LONDON

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LONDON

Printed for J. R. Smith, 10, Abchurch Lane, London, E.C. 4.
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1871.

P R E F A C E.

A Number of religious persons have entered into an association to furnish his Majesty's army and navy with the brightest ornament and proper badge of a Protestant, the BIBLE. For *Them* this discourse was preached; and, to testify my hearty concurrence with *Them*, it is now made public. That soldiers and sailors were never more needful, than at this alarming crisis, I believe nobody will deny; that they are never completely armed without the ARMOUR OF GOD, deny it who will, I dare to affirm, and ap-

peal to scripture, to reason, to fact and experience, for the truth of the assertion. To fight against God is madness in any cause, and we do so in all, unless we remember what is written, “ When
“ the host goeth forth against thine
“ enemies, then keep thee from every
“ wicked thing.”—Deut. xxiii. 9.

[8]

2 CHRON. xx. 20.

*Believe in the Lord your God, so shall ye be
established, believe his Prophets, so shall
ye prosper.*

THERE is one apology for godliness,
which, one would think, might re-
commend it to every gainfayer. It is an apo-
logy, which is given by inspiration of God,
that “godliness is profitable for all things,
“having the promise of the life which now
“is, and of that which is to come*.”

But how doth this tally with the experi-
ence and observation of another “holy man
“of old, who spake as he was moved by
“the Holy Ghost? lo, these are the un-

1 Tim. iv. 8.

“godly,

“ godly, these prosper in the world, these
 “ have riches in possession *.” Go into the
 sanctuary of God, and consult his word, and
 you see the state, and the end of these men :
 you see, that their power and pre-eminence,
 their flourishing and exalted stations, are
 “ slippery places, from which they are cast
 “ down and destroyed for ever : Oh ! how
 “ suddenly do they consume, perish, and
 “ come to a fearful end !” You see that their
 prosperity “ is as a dream, which, when
 “ one awaketh, is gone ; as dust that is
 “ blown away with the wind ; as thin froth
 “ that is driven away with the storm ; as the
 “ smoke, which is dispersed here and there
 “ with the tempest ; and as the remembrance
 “ of a guest that tarrieth but a day.” This
 is the way of them, and in their sober and
 serious moments, they will acknowledge that
 it is so ; but this is their foolishness, that
 whilst they see their folly, they pursue it,
 and their posterity, instead of profiting by
 their experience, “ praise their saying.”

* Psal. lxxiii. 12.

“ Truly

“Truely then God is loving unto Israel;” he is still loving, whilst he chastens and corrects them, whilst he weans them from a world, of which he hath said, “curfed is “the ground*,” and prepares them for that heavenly land, where he hath promised his blessing and life for evermore: and still may the believer say, “it is good for me to hold “fast by God, to put my trust in the Lord “God, and to speak of all thy works, in “the gates of the daughter of Sion†.”

Of similar import are the words of my text, and similar was the practice of Jehoshaphat, who spake them: may God make them profitable to us at this time, whilst we consider—

First, The occasion of them.

Secondly, The import of the exhortations, “believe in the Lord our God, believe his prophets.”—And—

Thirdly, The present and eternal profit of obedience to such exhortations—“so

* Gen. iii. 17.

† Psal. lxxiii. 27.

“shall

“ shall ye be established, so shall ye prosper.”

The occasion of these words was as follows:— The kingdom of Judah was invaded by a powerful army, composed chiefly of the “ children of Moab and the children of Ammon;” upon tidings of which, “ Jehoshaphat feared, and “ set himself to seek the Lord, and proclaimed a fast throughout all Judah:” and it appears not to have been a mere royal proclamation, a mere mock solemnity, to be observed by all but those that appointed it, to amuse the people, rather than avert the wrath of God *; but we find the king himself “ in the congregation of Judah and Jerusalem, in the house of the Lord before the new court,” making prayers and intercessions for his people before the Lord

* Among the innumerable sins of our guilty land, are there any that cry louder to heaven against us than what we call *General Fasts*? Let our manner of observing them and our conduct *before* and *after* determine, whether we can offer a greater *insult* to the God of heaven.

God

God of his fathers*. Here was the strength and stability of his throne, here was the distinguishing glory of his reign, that “he
 “ walked in the first ways of his father
 “ David, and fought not unto Baalim; but
 “ fought the LORD GOD of his father, and
 “ walked in his commandments, and not
 “ after the doings of revolting and rebellious
 “ Israel.” Therefore, “ the LORD was with
 “ him, and therefore the LORD prospered the
 “ kingdom in his hand†.”

* The prayer of king Jehoshaphat is written, 2 Chron. xx. 6.—I cannot but observe, that he pleads nothing, before God, but His Sovereign Will and Special Grace, which chose Israel to himself, and gave them the lands of the Heathen in possession. I find nothing about *making themselves worthy of God's pardon and forgiveness*, this was reserved for modern times. What pity, what disgrace to us, that the Bible is not our model for praying and preaching too! But what comfort to every member of the church of England, that he cannot, consistently with his profession, receive any thing as truth, but what “ is read in holy scripture, or to be proved “ thereby!” See Article 6th of the Church of England.

† 2 Chron. xvii.

B

By

By such encouragements as these (and they who trust the Lord will always be encouraged to trust him) “his heart was lifted up in the ways of the Lord:” but still he had cause to beware of what an apostle warns us, “an evil heart of unbelief, in departing from the LIVING GOD*.” He betrayed this common this grievous infirmity of a fallen nature, in a fatal alliance with *Ahab* †; and in this single instance of his departure, he proved the folly of it also; he was witness to the slaughter of Ahab, according to the word of the *Lord*, and was saluted upon his return to Jerusalem, by that keen and just rebuke from Jehu ‡ (and would to God there were always prophets, who would bear his testimony before kings and not be ashamed) “Shouldst thou help the ungodly?” Is it for this that thou bearest the sword? is it for this that thou art a minister of God? and shouldst thou “love them that hate the Lord?” No, surely—“Charity rejoiceth not in iniquity, but rejoiceth

* Heb. iii. 12.

† 2 Chron. xviii.

‡ 2 Chron. xix

“ in the truth *—therefore is wrath upon
 “ thee from before the Lord.” Here was a
 lesson, which taught him upon the next
 emergency to flee for help unto the Lord
 God of his fathers: he received instruction,
 and fled thither accordingly: and lo! “ as
 “ all Judah stood before the Lord with their
 “ little ones, their wives and their chil-
 “ dren †,” and (what was the most glorious
 sight of all) with their King at their head,
 lo, upon Jahaziel the priest, “ came the
 “ Spirit of the Lord in the midst of the con-
 “ gregation: and he said, Hearken ye, all
 “ Judah, and ye inhabitants of Jerusalem,
 “ and thou king Jehoshaphat: thus saith
 “ the Lord unto you, be not afraid nor dis-
 “ mayed by reason of this great multitude,”
 “ for the battle is not your’s, but God’s: ye

* There is nothing more mistaken amongst us than
 the nature of charity: where there is not the love of
 God, there can be no charity. What must we think
 then of the admission of all principles and persuasions,
 to the utter exclusion of the ONE FAITH, and ONE
 TRUTH, as it is in JESUS, which passes for “ *Chris-*
 “ *tian candour?*”

† 2 Chron. xx. 13.

“ shall not need to fight in this battle, set
 “ yourselves, stand ye still, and see the sal-
 “ vation of the Lord with you, O Judah
 “ and Jerusalem: fear not, nor be dismay-
 “ ed; to-morrow go out against them, for
 “ the Lord will be with you.” These ani-
 mating words from heaven produced suitable
 returns of thanksgiving and praise, and suit-
 able alertness to take the field; “ and as
 “ they went forth, Jehoshaphat stood and
 “ said, Hear me, O Judah, and ye inhabi-
 “ tants of Jerusalem, believe in the Lord
 “ your God, so shall you be established; be-
 “ lieve his prophets, so shall ye prosper.”
 His practice too is according to his profes-
 sion; for, “ when he had consulted with the
 “ people, he appointed singers unto the
 “ Lord, and that should praise the beauty of
 “ holiness as they went before the army,
 “ and to say, praise the Lord, for his mercy
 “ endureth for ever.”

Here is musick, to which, if we had
 faith, we might march to eternity: it is with
 “ the praises of God in their mouths, and
 “ the two-edged sword of his word in their
 “ hands,

“hands*,” that the armies of the faithful
 “run and are not weary, walk and are not
 “faint†.” Here was manly martial conduct, worthy of a great and victorious monarch, who looks upon his authority and his subjects as a charge from God; he had furnished his troops, no doubt, with weapons of war, as “faith in God” implies the use of all the means, which God hath put in our power; but he saith not, see here are *arms* and *ammunition*, and *money* and *multitudes*, trust in THESE, and ye shall conquer; but, “believe in THE LORD YOUR GOD,” so shall ye be established; believe his prophets, so shall ye prosper‡.

Such

* Psal. cxlix. 6.

† Isa. xl. 31.

‡ The *immortal* Chillingworth, as he is stiled by a learned bishop of our day, in a famous sermon before Charles the First, complained of the profligacy and profaneness of his army; and told him, that by these things they fought more powerfully against his party, than by all other means they did, or could fight for it; Whether this sermon had the same effect upon Charles, as the remonstrance of *Jebu*, and the exhortation of *Jabaziel* had upon *Jehoshaphat*, I do not know; but this I know, that the preacher spake like

Such was the occasion of the words of the text; proceed we next to the import of the exhortations, “ believe in the LORD your
“ God, believe his prophets.”

We can be in no condition or circumstances, in which the saying of Christ is not seasonable, “ Have faith in God.” As *creatures* we are to live upon our Creator, and *faith* in him implies reliance upon and recourse unto him for every thing needful. Had the *creature* remembered this its condition, sin had not entered into the world, nor death by sin: but when the devil had persuaded us, “ YE shall be as Gods,” then it was time for God to say, “ Ye shall die
“ like men.” The fatal effects of this poisonous notion, which we imbibed in the beginning, are ever seen and felt by those, who are taught of God to know what is in

an HONEST man; and that, however great his veneration for the King’s person and presence, his veneration for the WORD of God, as delivered by the Royal Psalmist, seems to have been greater. “ I will speak
“ of thy testimonies also even before Kings, and
“ will not be ashamed.” Psal. cxix. 46,

them,

them, “ in their alienation by nature from
 “ the life of God, through the ignorance
 “ that is in them, and because of the blind-
 “ ness of their heart * ;” and they are strongly
 marked by the Psalmist, when he saith,
 “ the wicked, through the PRIDE of his
 “ countenance, will not seek after God ;
 “ God is not in all his thoughts † .” The
 thing made is exalted above the Maker, is
 persuaded, that it can live by itself, be happy
 by itself, and do as well without God as with
 him.—But strip him of this proud and
 empty boasting, and how low is he fallen, in
 the eye of impartial reason, who looks no
 higher than *himself* ; and whilst he boasts of
 his superior dignity and lordship over the
 brute creation, lives with them upon the
 earth, and lifts not an eye towards heaven !
 The great apostle of the Gentiles, even in
 the seat of learning and eloquence, found it
 necessary to insist upon these first principles
 of all religion—“ Ye men of Athens,” said
 he, “ I perceive that in all things ye are too
 “ superstitious : for, as I passed by, and be-

* Eph. iv. 18.

† Psal. x. 4.

“ held

“ held your devotions, I found an altar,
 “ with this inscription, To the unknown
 “ God. Whom therefore ye ignorantly
 “ worship, him declare I unto you. God,
 “ that made the world, and all things there-
 “ in, seeing that he is Lord of heaven
 “ and earth, dwelleth not in temples made
 “ with hands, neither is worshipped with
 “ men’s hands, as though he needed any
 “ thing; seeing he giveth to all life and
 “ breath, and all things; and hath made of
 “ one blood all nations of men, for to dwell
 “ on all the face of the earth; and hath de-
 “ termined the times before appointed, and
 “ the bounds of their habitation: that they
 “ should seek the Lord, if haply they
 “ might feel after him and find him; though
 “ he be not far from every one of us: for in
 “ him we live, and move, and have our be-
 “ ing; as certain also of your own poets
 “ have said, For we are his offspring*.”—

There are then blessings for the ignorant
 and unbelieving, but the believer knows
 from whom these blessings come.—The un-

* Acts xvii. 22.

believer wallows in them, “ as the sow does
 “ in the mire;” the believer is really *blessed*,
 because he is *thankful*, and enjoys the gift
 by adoring the Giver. But this faith is evi-
 dently of divine teaching.—The Athenian
 philosophers knew nothing of it, “ It cometh
 “ by hearing, and hearing by the word of
 “ God * :” and divine teaching is further re-
 quisite, to direct us in the exercise of this
 “ faith in God;” so it is written, not only
 “ believe in the Lord your God,” but also
 “ believe his prophets.”

Faith brings us to God for all things, as
 children to a parent; his prophets inform
 us, *how* we are to seek him: faith prompts
 us to seek our meat from God, his prophets
 tell us the means we are to use, and the way
 we are to walk in. Therefore “ believe in
 “ the Lord your God, believe his prophets.”
 —Give credence to his *word*—for this is the
 light and life of the believer; and one sure
 and never failing proof of our being in the
 faith, is our recourse to this word upon all

* Rom. x. 17.

occasions, and our reception of it, “ not as “ the word of men,” which may be received or rejected at pleasure, and made subject to the judgments of *men* ; but as “ the word “ of God,”—a rule which bends to nothing, and by which all other things are to be proved and determined, to be good or evil, crooked or strait, false or true. Therefore to the *law* and to the *testimony*.

Now what are the consequences of receiving the word of God? Where it worketh effectually in them that believe, it convinceth them of two grand and important truths—First, That “ eternal life” is the proper pursuit of a reasonable creature ; and, secondly, That this *life* is in the ETERNAL SON OF GOD. “ Search the scriptures, for in “ them ye think ye have eternal life, and “ they are they which testify of ME *.”

Believe his prophets, and you will believe in his Son, as they wrote of him ; and as “ it hath pleased the Father, that in him

* John v. 39.

“ should

“ should all fulness dwell ; and by him to
 “ reconcile all things to himself, whether
 “ they be things in earth or things in
 “ heaven *.” The believer then is in pos-
 session of the fountain and foundation of all
 mercies, JESUS CHRIST; he hath an “ in-
 “ heritance incorruptible, undefiled, and that
 “ fadeth not away, reserved for him in hea-
 “ ven;” he hath “ eternal life now abiding
 “ in him:” all other blessings are inferior
 and subordinate to such grace as this; they all
 flow to him through the same channel, they
 come with a fresh and holy unction from
 “ CHRIST JESUS the head,” and are receiv-
 ed as “ covenant mercies” in him. Ex-
 tend this principle of faith to all the pur-
 poses of life, and to all states and condi-
 tions, and you will discern its *power*; you
 will discern the present and eternal profit of
 obedience to the exhortations contained in
 my text, according as it is written, “ so
 “ shall ye be established, so shall ye prosper.”
 —This is our third and last consideration.

* Coloss. i. 19.

“ Believe in the Lord your God, believe
 “ his prophets;” what is it, but a heavenly
 call to be justified, glorified, saved with an
 everlasting salvation? Contemplate the happy
 person, who “ through grace hath obeyed
 “ this calling;” and who is there, or what
 that shall harm him? Hath he not a possession,
 which neither “ tribulation nor distress, nor
 “ persecution, nor famine, nor nakedness,
 “ nor peril, nor sword, nor death, nor life,
 “ nor angels, nor principalities, nor powers,
 “ nor things present, nor things to come,
 “ nor height, nor depth, nor any other
 “ creature *” can alienate from him? This
 possession is the “ love of God which is in
 “ Christ Jesus our Lord.” It is this love
 which makes us the sons of God; and sonship
 includes and implies inheritance eternal in
 the heavens. Put the possessor of this in
 what condition you please, put him in de-
 serts and in mountains, in dens and in caves,
 in tumults and in labours, in reproaches and
 revilings, in bonds and imprisonments, in

* Rom. viii.

racks and in tortures; expose him to winds, and to waves, and to war, and the possession of love is still unalienable—Who shall separate us from the love of Christ?

“ In the light of the king’s countenance
 “ there is life,” saith the Proverb. Let danger be annexed to duty, but where will duty carry us, where the light of God’s countenance will not both cherish and cheer? Suppose the soldier in the field of battle, with the saying of God written upon his heart,
 “ I will never leave thee nor forsake thee*,”
 and boldly saying out of the abundance of such a heart, “ the LORD is my helper, I
 “ will not fear what man can do unto me;—
 “ the Lord shall preserve me from all evil;
 “ yea, it is even he that shall keep my soul;
 “ the Lord shall preserve my going out and
 “ my coming in, from this time forth for
 “ evermore.” I will appeal to all the world, whether faith, like this, will not produce such firmness and fortitude, as no other principle can. Is *death* in the path of duty?

* Heb. xiii. 6.

“ To die is gain*.” Whether the summons be given by the raging fever, or the roaring cannon, it is still a summons to be happy, for still “ to die is gain.” Is there a God that ruleth and ordereth all things after the counsel of his own will? Can the pestilence, the famine, or the sword destroy, but by his appointment, and at his time? Whatever be the calling in which we are called; whatever be the line of duty which Providence prescribes to us, are we not by faith equally secure? And if faith cometh by hearing, and hearing by “ the word of God,” is not the “ sword of the Spirit, which is the word of God,” a weapon, which every soldier and sojourner upon earth “ should sell even his garment “ and buy?”

Again I will appeal to all the world, are not *these* the persuasions that make the *man*? are not *these* the persuasions that make the *hero*? are not these the persuasions that inspire courage and constancy, and arm the breast against the pointed steel? are not *these*

* Phil. i. 21.

the persuasions, that ought to prevail in a *Christian* army?—But, alas! is any attempt made to infuse them? is it not horrid to think, that oaths, blasphemies, drunkenness, and debauchery, are become essential to the military character; that legions of immortal spirits are to be led like beasts to the slaughter, and plunged into eternity, in a state in which God declares, they “shall not inherit his kingdom, but be cast into the lake that burneth with fire and brimstone?” Is it not horrid to see hosts mindful of every dependence, but the Lord their God? fighting without prayer, and conquering without praise?—What! no public thanksgiving, no national acknowledgment for late most signal victories*? no voice to cry aloud, “that it is God that fights for Israel?” No “spiritual courtier,” no “spiritual Lord,” near enough the royal ear, and faithful enough to whisper in it, “that it is God that giveth victory unto kings, and delivereth David, his servant, from the peril of the sword†?”

* Just before this sermon was preached, news arrived of the successes of our fleet under Admiral Rodney.

† Psal. cxliv. 10.

Are

'Are we to behold the *goodness* and *severity* of God, and to be moved by neither? Then how low are we fallen! "past feeling" it is to be feared; and, if "past feeling," then "past redemption" also *."

We may talk of counsels in the cabinet, debates in the senate, and courage in the field, "but if God be against us, who can be for us?" To what purpose are fleets equipped, if filled with men, whose mouths are full of

* *Tantum degeneramus à parentibus nostris.*—It is well known, and recorded by an historian who was not troubled with much religion, that the Normans spent the night before the battle of Hastings in *silence* and in *prayer*—whilst the English were in riot, jollity, and disorder.—We need not call in the aid of religion to decide, which army was best prepared for action.—It is well known too, that Edward the Third, and the Black Prince, made the most public acknowledgments to God, and repeated upon their knees at the head of their army the cxvth Psalm.—After the decisive battle of Poitiers, not satisfied with a public thanksgiving in the *camp*, upon the Prince's arrival in England with his prisoner, the King of France, there were thanksgivings in all the churches, which lasted for no less than eight days. RAPIN.

curfing,

curfing, and bitterness, and blasphemy? To what purpose are armies raised, if they declare war against the God of battles? For what are political laws enacted, if the laws of God are violated, his ordinances neglected, his Sabbaths profaned, his Son trodden under foot, and his Grace despised? For what are the most powerful alliances formed, if we are not reconciled unto God? What is any Politician worth, it matters not what party or principles, what form of government or constitution he espouses, who excludes from his system, or rather who admits not into it as its prime leading grand idea, GOD'S MORAL GOVERNMENT, AND THE ETERNAL TRUTH AND DOMINION OF HIS CHRIST?

These are the abominations, my brethren, all originating, and all implied in our "departure from the living God," and total forgetfulness of him and his word, in our *politicks*, our *morals*, our *religion*, these are the abominations, against which you are called forth to stand, and to aim at their removal, by applying the sovereign remedy, "the

D

" grand

“ grand means of reproof, correction, and
 “ instruction in righteousness—THE SCRIP-
 “ TURES WHICH ARE GIVEN BY THE INSPI-
 “ RATION OF GOD. Stand therefore, having
 “ your loins girt about with truth, and hav-
 “ ing on the breast-plate of righteousness,
 “ and your feet shod with the preparation of
 “ the gospel of peace; above all, taking the
 “ shield of faith, wherewith ye shall be able
 “ to quench all the fiery darts of the wicked :
 “ and take the helmet of salvation, and
 “ the sword of the Spirit, which is the word
 “ of God *.” Use these weapons yourselves,
 and put them into the hands of others.—

Would any be good soldiers or citizens
 or useful indeed in any station or relation
 of life, tell them that it is *Christ*, who
 must make them so; and *that*, by extirpat-
 ing the “ old man which is corrupt,” and
 raising up the “ new man, which is holy :”
 tell them to “ search the scriptures, and
 “ they are they which testify of Christ :”
 tell them the words of God to his captain
 Joshua, “ This book of the law shall not

* Eph. vi. 17.

“ depar

“ depart out of thy mouth, but thou shalt
 “ meditate therein day and night, that thou
 “ mayest observe to do all that is written
 “ therein: for then thou shalt make thy
 “ way prosperous, and then thou shalt have
 “ good success *.” Believe in the Lord your
 God, so shall ye be established; believe his
 prophets, so shall ye prosper.

The floods may arise, the rains may descend, and the winds may blow, but still the believer is *established*, and will not shrink, for he is founded upon a *rock*: he may be destitute, afflicted, tormented, but still he *prosper*s, because it is unto him according to the word of his Saviour, “ in the world ye
 “ shall have tribulation;” because, “ through
 “ tribulation he is entering into the kingdom of God;” and because “ his light
 “ afflictions, which are but for a moment,
 “ work for him a far more exceeding and
 “ eternal weight of glory:” in short, he al-

* Joshua i. 7. Let me recommend to the reader, an excellent sermon upon these words, preached upon the same occasion, with a dedication to the King, signed CLERICUS.

ways *prosper*, because "all things work together for his good." So shall ye be established, so shall ye prosper.

But I stand before a people, of whom I am persuaded, for the most part, that they know the "power of faith," better than I can describe it*; and, indeed, all descriptions fail in this case, *experience* is the ground of knowledge; nor can any one know what

* This sermon, as the title page declares, was preached in the parish church of St. Ann, Blackfriars; a church under the care of a Pastor, eminently marked as a servant of God by the abundant blessing of God upon his ministry—eminently distinguished as one among the few, who seem to have "printed in their remembrance," what every bishop at our ordination exhorts us in the name of Jesus Christ to remember, "into how high a dignity, and to how weighty an office and charge we are called: that is to say, to be MESSENGERS, WATCHMEN, and STEWARDS of the LORD; to teach and to preach, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." See Ordination Service,

faith

* Mr Romaine

faith is, "except it be given him in the be-
"half of Christ to believe on him."

But it hath one power, my brethren, of which I wish to remind you, and that is to produce the "fruits of righteousness, which
"are by JESUS CHRIST unto the glory and
"praise of God." The tree is known by its fruits; it is by the produce, that the living is discerned from the dead. *This is God's mode of judging, and let this be ours: you have now an opportunity of proving your love to God: we ask a proof of it, not in word and in tongue, but in deed and in truth.* The mite of the widow shall prove as much as the sum of the wealthy: and surely, if the "word
"of God" hath wrought effectually in you, it must have wrought in you a zeal for its propagation; if "this word dwelleth in you
"richly in all wisdom," *Money* must have little or no place in your affections; contemptible rather must it appear, except as it is subservient to the Saviour's glory, and (what is inseparable from that) the sinner's salvation. In this view, and only in this, all talents are desirable. Come then, my brethren, put forth
those

those which ye have in the service of the Master who gave them; that, at his coming to judge the world, he may receive his own with usury: for *his* they are, and to *him* they are due.

“ So let thy work, O Lord, appear unto
 “ thy servants, and thy glory unto their
 “ children, and the glorious Majesty of the
 “ Lord our God be upon us; prosper thou
 “ the work of our hands upon us, O prosper
 “ thou our handy work *.”

Psal. xc. 17.

F I N I S.

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